

سورة الجاثية
Surato Al-Jatheya'te
(The Kneeling-She)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- ١ حَمَّ

 1. Hameem¹.
 2. Descending² (of) the book (is) from Allah, The Mighty The Hakeeme³ (*infinite hekmah*⁴ Possessor).
 3. Verily in the Heavens^w and the Earth^w (are) surely Aya'ten^w (*miracles/ signs/ proofs*) for the believers.
 4. And in yourⁿ creation and what [He] disperses of a dabba'ten^w⁵ (*she-moving-creature*) (are) Aya'ten^w (*miracles/ signs/ proofs*) for a people youqenoona (*they who believe with certitude*).
 5. And thenight's and the day's alteration and what Allah descended from the Heaven^w of rez'qen^x (*rain*^x) so [He] quickened by it^x the land^w after its^w death, and variegating the wind^w (*all are*) Aya'ton^w (*miracles/ signs/ proofs*) for a people cerebrating.
 6. Telka^w (*she-that-asfar-it/ those*)^w (are) Allah's Aya'to^w (*Qur'anic statements*) [We] recite it^w on you^g by the right; so by which discourse after Allah and His Aya'te^w (=Aya'to^w) they^z believe.
 7. Waylon (*lengthy: stay in a valley in Hell/ bane/ woe*) for every affaken^x (*slanderous-fabricator/ specious concoctor*)^x atheemen (*repetitive sinner*).
 8. Hears [he] Allah's Aya'te^w (*Qur'anic statements*) (*to-be/ being*) recited^w on him afterwards [he] insists, mustakberan⁶ (*affirmably standing haughtily above submission*), as if [he] heard it^w not; so bashsherHO⁷ (*let-tell you^s pleasant tidings to him*): by a painful torment.
 9. And if knew [he] of Our Aya'te^w (*Qur'anic statements*) a thing ittakhatha⁸ ([he] took and presumed) it^w jestingly; those for them (is) a torment, humiliative.

تَنْزِيلُ الْكِتَابِ مِنْ أَلَّهِ الْعَزِيزِ
الْحَكِيمِ
إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا يَتَكَبَّرُ
لِلْمُؤْمِنِينَ

وَفِي خَلْقِكُمْ وَمَا يَبْثُ مِنْ دَابَّةٍ
إِنَّمَا يَأْتِيُّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

وَأَخْتِلِفُ الْأَلَيْلُ وَالنَّهَارُ وَمَا أَنْزَلَ
اللهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحِيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا وَتَصْرِيفُ
الرِّيحَ إِنَّمَا يَأْتِيُّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

تِلْكَ إِنَّمَا يَأْتِيُّكُمْ اللَّهُ نَنْتَهُوا عَلَيْكَ
بِالْحَقِّ فَبَأْيَ حَدِيثٍ بَعْدَ اللَّهِ
وَإِنَّمَا يُؤْمِنُونَ

وَلِلَّهِ لِكُلِّ أَفَّاكِ أَثْيَمِ

يَسْمَعُ إِنَّمَا يَأْتِيُّكُمْ اللَّهُ تُتَلَّ عَلَيْهِ ثُمَّ
يُصْرُ مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعُهَا
فَبِشْرَهُ بِعَذَابِ الْأَلِيمِ

وَإِذَا عَلِمَ مِنْ إِنَّمَا شَيْعًا أَخْذَهَا
هُزُوا أَوْلَئِكَ لَهُمْ عَذَابٌ مُهِينٌ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The word “تَنْزِيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See [النتائج](#).

³ See the Lexicon attached to this Translation for an exposition on the words حَكِيمٌ and الْحَكِيمُ.

⁴ See the *Lexicon* attached to this Translation for “*hekma*.”

⁵ For lack of a better term I chose a “she-moving-creature” for دابة, as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

⁶ The word “mustakberan”=“مستکبران” does not have an exact English equivalent *per se*. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

⁷ See the Lexicon attached to this Translation for *basbashara/youbashsharo/mubasheran* بَشَّارٌ يُبَشِّرُ امْبَشَرٌ.

⁸ The word لسان العرب “الأخذ” from لسان العرب “إفتعال” which is stated in لسان العرب therefore, “أخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

10. From beyond⁹ them (*is*) Hell^w and not suffices¹⁰ *a'n* (*off*) them what they earned a thing; and not what *ittakhatho*¹¹ (*they^z took and presumed*) of lesser than/without Allah *aw'leyaa*¹² (*guardians/allies*); and for them (*is*) a torment great.
11. This (*is*) a divine-guidance; and who^r unbelieved they^z by their Lord's *Aya'te*^w (*messages/signs/proofs*) for them (*is*) a torment of a *rejzen*¹³ (*successive: convulsive and perturbing torment*) painful.
12. Allah Who subjugated [*He*] for you^b the sea^x to run^w the *folka*^w (*ship/ships*)^w in it^x by His command; and to *tabtagho* (*you^z earnestly-quest*) from His munificence, and *la'alla* (*craving currently unavailable deed that/perhaps*) you^b thank you^z.
13. And *He* subjugated for you^b what (*are*) in the Heavens^w and what (*are*) in the Earth^w together from Him; verily in *tha'leka* (*afar-that-it/*)^x surely (*are*) *Aya'ten*^w (*miracles/signs/proofs*) for a people rethink.
14. Let-say [*you^s*] to whom^r believed they^z, to forgive they^z for whom^r not *yarjona*¹⁴ (*they^z fear*) Allah's days; to requite [*He*] a people for what they^z were earning.
15. Whoever [*he*] worked righteously, so for himself^w; and whoever [*he*] offended so (*is*) on it^w; afterwards to yourⁿ Lord (*are to be*) returned you^z.
16. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) Israel's sons the book^x and the rule^x and the prophethood^w; and We provided them of the goodies^w¹⁵ and We preferred/favored them over the worlds¹⁶.
17. And *aa'tayna* (*We accorded*) them evidences-she^{y m} of the command^x; so not differed they^z except from after what came^x (*to*) them the knowledge, *baghya* (*envy-/selfish: excessiveness/transgression*) among them; verily your^t Lord judges among them The *Qeyamatey*'s^w (*Judgment's*) Day in what they^z were in it^x differing.

مَنْ وَرَأَهُمْ جَهَنَّمْ وَلَا يُغْنِي
عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا
أَخْذُوا مِنْ دُونِ اللَّهِ أُولَئِكَ وَهُمْ
عَذَابٌ عَظِيمٌ

هَذَا هُدًى وَالَّذِينَ كَفَرُوا
بِعَائِتِ رَبِّهِمْ هُمْ عَذَابٌ مِّنْ
رَّجْزِ أَلِيمٍ

*اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِي
الْفَلَكُ فِيهِ بِأَمْرِهِ وَلَتَبْغُوا مِنْ
فَضْلِهِ وَلَعِلَّكُمْ تَشْكُرُونَ

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي
ذَلِكَ لَا يَتَّسِعُ لِقَوْمٍ يَتَفَكَّرُونَ

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ
لَا يَرْجُونَ أَيَامَ اللَّهِ لِيَجْزِيَ قَوْمًا
بِمَا كَانُوا يَكْسِبُونَ

مِنْ عَمَلٍ صَالِحًا فَلَنْفَسِهِ وَمِنْ
أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ
تُرْحَعُونَ

وَلَقَدْ أَتَيْنَا بْنَى إِسْرَائِيلَ
الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى الْعَلَمِينَ

وَإِذَا نَبَّهْنَاهُمْ بَيْنَتِ مِنَ الْأَمْرِ فَمَا
أَخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ
الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمةِ فِيمَا
كَانُوا فِيهِ تَخْتَلُفُونَ

⁹ The word 'وراءهم' in 'وراء' means:

(1) 'القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرون وراءهم الآخرين.'

(2) 'بعد الخلف، فالخلف الشيء هو مؤخرته: مثلاً وراء الأكمام.'

(3) 'ولد الولد'

¹⁰ The word 'يعني' has double meanings: (1) suffices, (2) enriches.

¹¹ See footnote 8 above regarding 'اتخذ'.

¹² The word 'أولياء' could also mean, among them: *protector, friend*.

¹³ The word 'رجز' has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

¹⁴ The word 'رجون' from 'رجا' meaning: *feared*. But such meaning for 'رجا' is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: 'مارجوتک ای ما خفتک' see *اللسان*

¹⁵ The word 'طبيات' = 'goodies' = 'goodies,' = a feminine gender means any thing *delectable and legitimate*.

¹⁶ Say Qur'an commentators: over the worlds' people of *their* time.

18. Afterwards We made you^g on a *sha'rey'aten*^w (*Islamic Way*)^w of the command; so *ettabe'a* (*let-[you^s] closely-follow*) it^w and let not *tattabe'a* (*[you^s] closely-follow*) *ahwa* (*tendentious likings*) whom^r not know they^z.
19. Verily they, never they^z enrich¹⁷ *a'n* (*regarding*) you^g of Allah a thing; and verily the *dha'lumeena*¹⁸ (*injustice-doers*) some (*of*) them (*are*) *aw'leyao*¹⁹ (*guardians/allies*) (*of*) some; and Allah (*is*) the *muttaqeen*'s (*reverential guarders against Allah's displeasure*)'s Guardian.
20. This (*is*) persuader-evidences for the mankind and a divine-guidance and a mercy^w for a people *youqenoona* (*they who believe with certitude*).
21. Or reckoned who^r *ejtaraho*²⁰ (*they^z: committed/wounded the unharmed by one or more of their senses*) the misdeeds^w that [We] make them like whom^r believed they^z and worked they^z the righteous-works^w equal their living and their death; fouled (*is*) what they^z rule.
22. And created Allah the Heavens^w and the Earth^w by the right; and (*to be*) requited every self^w by what it^w earned-she^y, while they (*are*) not *yodh'lamoona*²¹ (*to be wronged they^z*).
23. Have you^h seen whom^p *ittakhatha*²² (*[he] took and presumed*) his *elaha* (*deity*) his *hawa* (*tendentious liking*); and misled him Allah on a knowledge; and [*He*] sealed/consummated²³ over/on his hearing and his heart; and [*He*] made over his sight an overlay^w; so who^a divinely-guides him from after Allah; do then you^z not reminisce.
24. And they^z said: not it^w except our life^w (*of*) the world^w; we die and we live and not perishes us except the *Dah'r*²⁴ (*Eternal-Time*); while not for them by *tha'leka* (*afar-that-it/*)^x of knowledge; *en* (*not*) they except presuming.
25. And if (*to be/being*) recited on them Our *A'yato*^w (*Qur'anic statements*) evident-she^ym not [was] their argument^w except that said they^z: *eato*^x (*let-you^z bring/come*)^x by our fathers, *en* (*if*) you^c were *sa'deeneen* (*always truth enforcers*).
26. Let-say [you]: Allah quickens you^b afterwards [*He*] deadens²⁵ you^b [*He*]; afterwards [*He*] gathers you^b to

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبَعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١﴾

إِنَّهُمْ لَنْ يُغْنِوا عَنْكَ مِنَ اللَّهِ شَيْئاً وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أُولَاءِ بَعْضٌ وَاللَّهُ وَلِيَ الْمُتَّقِينَ ﴿٢﴾

هَذَا بَصَرُّ لِلنَّاسِ وَهَذِي وَرَحْمَةُ لِقَوْمٍ يُوقَنُونَ ﴿٣﴾

أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّئَاتِ أَنْ يَجْعَلُهُمْ كَالَّذِينَ إِيمَانُوا وَعَمَلُوا الصَّالِحَاتِ سَوَاءَ حَيَا هُمْ وَمَمَاتُهُمْ سَاءَ مَا تَحْكُمُونَ ﴿٤﴾

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَتَجْزِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُنْ لَا يُظْلَمُونَ ﴿٥﴾

أَفَرَءَيْتَ مَنْ أَخْذَ إِلَهَهُمْ هُوَنَهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَمَّ عَلَى سَعْدِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غُشْوَةً فَمَنْ يَهْدِيهِ مَنْ بَعْدَ اللَّهِ أَفْلَأْ تَذَكَّرُونَ ﴿٦﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاةُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يَهْلِكُنَا إِلَّا الْدَّهْرُ وَمَا هُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظْلَمُونَ ﴿٧﴾

وَإِذَا تُتْلَى عَلَيْهِمْ مَا يَتَنَزَّلُ مَا كَانُ حُجَّهُمْ إِلَّا أَنْ قَالُوا أَئْتَوْا بِعَابِرَاتِنَا إِنْ كَنْتُمْ صَادِقِينَ ﴿٨﴾

قُلْ اللَّهُ أَكْبَرُ ثُمَّ يُمْبَكِمْ ثُمَّ تَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا

¹⁷ The word “يَعْقُونَ” in “يَعْقُونَ” has double meanings: (1) enriches, (2) suffices. But “enrich” includes suffices and not vice versa. As “enrich” make rich or richer, make fuller, more meaningful, or more rewarding, whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

¹⁸ The word “ظَالِمِينَ” = “the injustice-doer,” as “الظُّلْمُ” = “injustice.” See the Lexicon attached to this Translation.

¹⁹ The word “أُولَيَاءِ” could also mean, among them: protector, friend.

²⁰ The word “ejtaraho” = “اجترحاو,” literally means “wounded the unharmed” by one or more of their senses.

²¹ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

²² See footnote 8 above regarding اتَّخَذَ.

²³ That is closed hermetically and determined irrevocably, or consummated/concluded.

²⁴ The word “الدَّهْرُ” = “Eternal-Time,” versus “الْعَصْرُ” = “Epochal-Time.”

²⁵ The word “يُمْبَكِمُ” in “يُمْبَكِمُ” is the transitive verb to deprive of life. See Merriam Webster’s Unabridged Dictionary.

The Qeyamatey's^w (Judgment's) Day^x no suspicion (is) in it^x; [and,] but most (of) the mankind not know.

رَبِّ فِيهِ وَلَكُنْ أَكْثَرُ النَّاسِ
لَا يَعْلَمُونَ ﴿١﴾
وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَيَوْمَ تَقُومُ السَّاعَةُ يُوَمِّدُ تَحْسِرُ
الْمُبْطَلُونَ ﴿٢﴾

27. And for Allah (is) the Heavens^w and the Earth's^w proprietorship; and day ups^w²⁶ The Hour^w then-day lose the falsifiers.

وَتَرَى كُلُّ أُمَّةٍ جَاءَتْ كُلُّ أُمَّةٍ
تُدْعَى إِلَىٰ كِتَابِهَا الْيَوْمَ تُخَزَّنُ مَا
كُنْتُمْ تَعْمَلُونَ ﴿٣﴾

28. And [you^s] see every Ummaten^w (people/nation)^w kneeling^w; every Ummaten^w (to be) summoned to its^w book; today, you^z (are to be) requited (according to) what you^c were working.

هَذَا كِتَابًا يَنْطَقُ عَلَيْكُمْ بِالْحَقِّ
إِنَّا كَانَ سَتِيسْخَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٤﴾

30. So as-to whom^r believed they^z and they^z worked the righteous-works^w so admits them their Lord in His mercy^w; tha'leka(far-that-it/)^x, it^x (is) the win the manifester.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّلَاحَاتِ فَيَدْخُلُهُمْ رَحْمَةُ اللَّهِ
رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٥﴾

31. And as-to whom^runbelieved they^z have then not My Aya'te^w (Qur'anic statements)[were/being]^w recited^w on you^b; then istakbartom²⁷ (you^c affirmed yourⁿ prideful haughtiness) and you^c were people criminals.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ
إِيمَانَتِي تُتَلَقَّى عَلَيْكُمْ فَاسْتَكْبِرُمُّ
وَكُنْتُمْ قَوْمًا مُجْرِمِينَ ﴿٦﴾

32. And if (had been) said: verily Allah's promise (is) right and The Hour^wno suspicion in it^w said you^c: not nad'rey(we profoundly understand)²⁸what The Hour^w(is); en (not)[we] presume except a presumption and not we (are)surely mustayqeneena(assuredly possessors of certitude).

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَالسَّاعَةُ لَا رَبِّ فِيهَا قَلَمَ مَا
تَدْرِي مَا السَّاعَةُ إِنْ نَظَنُ إِلَّا
ظَنَّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٧﴾

33. And appeared for themsayye'aa'te^w (demeritorious-deeds)^w (of) what they^z worked and haqa(deservedly besieged) by them what they^zwere by it^x yastab'zeona (they^z affirmably jesting).

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾

34. And (had been) said: today [We] forgot²⁹ (cease paying attention to) you^b just-as you^c forgot³⁰ yourⁿ day's leqa'a (meeting with), this; and yourⁿ abode/lodging(is) The Fire^w and not for you^b of succorers.

وَقِيلَ الْيَوْمَ نَسِينَاكُمْ كَمَا نَسِيْتُمْ
لِقاءً يَوْمَكُمْ هَذَا وَمَا وَلَكُمْ الْنَّارُ
وَمَا لَكُمْ مِنْ نَصْرٍ ﴿٩﴾

²⁶ There is a *distinction* between “تَقُومُ” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “يقف”. Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: happens.

²⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

²⁸ The word دُرَايَةٌ “درایة” “تَدْرِي” is from far more reaching than the simple “knowledge,” as “يَسْتَعْلَمُ” extends to having deep understanding of the subject matter.

²⁹ The word نَسِيْتُ has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

³⁰ Ibid, regarding forgot.

35. *Tha'lekum*(collective-*afar-that*)^xbecause that *ittakhattom*³¹ (*took and presumed you*^c) Allah's *Aya'te*^w (*Qur'anic statements*) jestingly;and deceived you^c the life^w(*of*)the world^w;so today not(*to be*)exited they^z from it^wand not they*yousta'atabona*(they^z sought to apologize).

ذَلِكُمْ بِأَنَّكُمْ أَخْدَتُمْ إِيمَانَ اللَّهِ
هُزُوا وَغَرَّتُمُ الْحَيَاةَ الدُّنْيَا
فَالْيَوْمَ لَا تُخْرِجُونَ مِنْهَا وَلَا هُمْ
يُسْتَعْتَبُونَ

36. So for Allah (*is*) the praise, the Heaven's^w Lord and the Earth's^w Lord, the worlds' Lord.

فَلَلَّهِ الْحَمْدُ رَبُّ السَّمَاوَاتِ وَرَبُّ
الْأَرْضِ رَبُّ الْعَالَمِينَ

37. And for Him (*is*) the *keb'rey'ya'o*³²(*matchless Exaltedness*) in the Heavens^w and the Earth^w and He (*is*) The Mighty The *Hakeemo*³³(*infinite hekmah*³⁴ *Possessor*).

وَلَهُ الْكَبْرَىءِ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ

³¹ See footnote 8 above regarding **اتخذ**.

³² The word “الْكَبْرَىءِ” = “matchless exaltedness” with respect to Allah, the term means: *the exclusive and unique Majesty that befits Allah as compared to none*, as He is greater, above and beyond any one except Himself. See **قاميس اللغة العربية**

³³ See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “حَكِيمٌ”

³⁴ See the Lexicon attached to this Translation for “hekmah. +